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CHRISTIAN SCIENCE DENIES CREATION

Miracles Possible--No Disarrangement of the
Laws of Nature--Subject to the Same
Proof as Historical Facts.

(Written For the Intermountain Catholic.)

The attention paid to our Ogden correspondent is for two reasons. First to show that miracles are possible, and secondly that whilst real miracles attest God's intervention, Christian Science has not made good its claim by proving that its so-called wonderful works or prodigies may not be the result of natural causes. Being wrought in the visible order, a miracle may be proved like any historical event.

With some like Hume, who declared that no testimony could convince him a miracle is possible, for it is more probable that men will lie, than to suppose that nature will go out of her course, there is no reasoning. Miracles, in the Catholic sense, are new creations, and the immediate work of God. A miracle is not the work of nature, so in a real miracle which is produced by the direct and immediate action of God, nature has no part and as a consequence does not go out of its course. It is no violation or suspension of the laws of nature, but simply an effect produced in the visible order by the Creator for some purpose in the order of regeneration for which He sent His Son into this world.

Miracles, being simply modification of the laws, if impossible, as rationalists suppose, then these laws of nature should have a character of necessity, that is, they should be such that we could not conceive them different from their actual state. Our intellect should detect a contradiction in supposing or imagining the laws of nature different from what they are. But those laws of nature though constant and uniform in their action, are not thereby made necessary. There is no contradiction or absurdity in supposing them quite different from what they are. According to the laws of nature man's life is restricted to a 100 years. There is no contradiction in supposing that man might live 1,000 years, and what we now term the ordinary span from 60 to 70 years might be from 600 to 700 years. To suppose this would not be absurd. This shows that the law, which controls the expansion of life or existence, is not absolutely necessary in its essence. We might even conceive the present life endless or immortal. So, too, we might conceive an absence of the law of gravitation, by which all bodies not supported are doomed to fall. It would not be a contradiction for one's imagination to perceive a body suspended in mid-air without being supported. The laws, as they now exist, constitute what is termed the ordinary course. Had they been different, what is now termed ordinary would be extraordinary, namely, miracles. The present laws of nature, now termed ordinary were originally the offspring of miracles, namely, creation. Their preservation is a continuous miracle, because they have no support, but the good pleasure of the Supreme Being, who, by his simple word, created the universe from nothing and still sustains it from falling back into that nothingness from which it was called forth. A miracle then is simply a modification in creation, that is, a small miracle in the miracle of miracles, namely, creation. How then deny the possibility of miracles, since the same power that created the universe and all living creatures and creates every day under the form of preservative, is able to modify. On this important point which is the foundation of all religious belief, namely, creation, Creator and creature, Christian Science joins issue with incredulity and rationalism by denying creation. Mrs. Eddy says: "If mind is first, it can not produce its opposite, matter. If matter is first, it can not produce mind. Like produces like. In natural history the bird is not the product of a beast. All must be bird or else all must be matter. Neither can produce the other." God then, according to Christian Science is incapable of creating. Christian Science confines its narrow creed to the order of generation, and denies God's omnipotence. The argument "if mind is first, it cannot produce matter," is like that of the school boy, there could be no hen without an egg, or no egg without a hen, which then is first the hen or the egg? Mind, Christian Science's Supreme Being, is restricted and would not create the universe. But mind and matter like the hen and the egg are actual existences, and both are eternal. For Christian Science reveals that the universe, inclusive of man, is as eternal as God. Could it also reveal whether the hen or the egg first came into existence, and how? Are both like the "universe, inclusive of man, eternal"? As Christian Science has no beginning for man or the universe, which are eternal, it leaves us in darkness as to how to go back to twenty centuries ago. All that period going back into eternity is settled by making the religious belief of the patriarchs and the Synagogue a lie. Mrs. Eddy's revelation disposes of all these difficulties in this fashion: "That God formed man of the dust of the ground and breathed into his nostrils the breath of life, is a lie." But all this en passant. We come again to the objection urged against miracles by unbelievers. We are told that the modification in the laws of nature is not consonant with infinite wisdom. That it would indicate a change in the divine will, and that the Creator who "saw that all his works were good," yielded, under certain circumstances, to a disarrangement in the laws of nature in favor of miracles. All of which would seem inconsistent with our idea of infinite wisdom.

But there is no disarrangement in the work of creation. It is not an extra touch put on by the miracle. It simply causes this work of his, namely, creation, to produce an effect purposed and decreed from the beginning, at the same moment as the decree of creation, making it a part of the very plan of creation. Like legislators, who, when they design the law, provide at the same time for exceptions to the law. When engaged in the work of creation, divine power could make it different from what it is now, and cause to be supernatural what is now natural, or to be miraculous what is to us now quite ordinary. What God could at the time establish as a rule, He established as an exception to be produced later, and at a time when it would serve an appropriate end. This exception with regard to man is a miracle, because it departs from the groove of the rule, and is not the offspring of

its ordinary course. But when the miracle is traced back to its origin, namely, to the will that decreed it at the time, when there was yet no ordinary law, it comes under the term of a particular and special creation, which shows that God's providence and wisdom agree with each other in the action which we designate as miraculous. Miracles then not being contrary to the power of God or his wisdom, may have existed and may exist every day of this world's evolution.

When real miracles, such as Christ performed, are related, the same proofs that are sufficient to prove any historical fact should be sufficient to prove such an event. No more evidence should be required to prove a miraculous event than is needed to prove any historical event. If a real miracle it is easily proven as a natural event.

Strange Homes of Monks.

On the shores of Thessaly, in the northern part of Greece, is a group of remarkable rock-built monasteries, offering strange testimony to the freakishness of man and nature. From a mountain chain not far from the shore vast masses of rocks are thrust forward into a sandy plain, which rise in huge, isolated columns hundreds of feet high. Some are like gigantic tusks, some like sugar loaves, and some like vast stalagmites, but all consisting of iron gray or reddish brown conglomerate gneiss, and green stone, says the Detroit Tribune.

On the summit of these rock pinnacles, hundreds of feet from earth, are the monasteries of Meteora (Air). At one time there were twenty-four of them, but in 1812 travelers found only ten occupied, and now only four are inhabited, and these by very small bands of monks. It is thought they were built about 1370.

On our way to visit these curious relics of medieval times, we passed for miles through the rich plain of Thessaly, removed of old for its horse-breeding pastures; past the very place where Apollo once tended the flocks of King Admetus, and through Pharsalia, where armies met in terrible conflict to decide the destinies of the world, writes a contributor to *Everywhere*. For over an hour before reaching our destination we could see those detached piles of rock, looking as though some Titan had been away the intervening ledge with even strokes and left these spires to testify to his strength and skill.

The most peculiar of the monasteries is called the Metamorphosis of Transfiguration, and to this place admittance can only be gained by a most uncommon method. A walk of half an hour through a glade of mountain oaks brought us to a great mass of rock, 1,820 feet high, which is crowned by the buildings of this monastery. Above us towered the sheer height, and in a niche far up the side nestled a tower culminating in a wooden shed from which a rope was suspended.

No signs of any means of ascent were apparent, unless we could "shin" the rope, which was quite out of the question, and the holy fathers appeared quite indifferent to our presence. We shouted and fired guns to no purpose; and it was not until some time had passed that a venerable face protruded from the aerial loft and communications were interchanged.

Soon a series of rude ladders, attached end to end like the links of a chain, and whose lower end had hitherto been looped up by a rope from aloft, was let down so that it fitted on to the top of another ladder reared against the rock from the ground. This was evidently intended for our means of ascent.

But what nerves it would require to creep up over those swaying rungs! The ladders were only loosely strung together, and it could be easily seen that every movement of the climber would cause them to wobble frightfully, now flapping against the perpendicular wall and now swaying outward with a sickening uncertainty as to results.

Nevertheless, if we were to reach that high and holy citadel, it was evident that we must climb. Consequently three of the bravest of our party essayed the task, while we, more fearful ones, stood with cramped necks, watching their perilous journey skyward. The ladders swayed out and in against the rock just as we thought they would, and I thanked my lucky stars that I was not a monk of his particular variety, and that I did not have curiosity enough to undertake an investigation of them by this perilous route. But our daring comrades had cool heads, and finally we saw the last of them vanish in the hole in the wall of one of the monastery buildings.

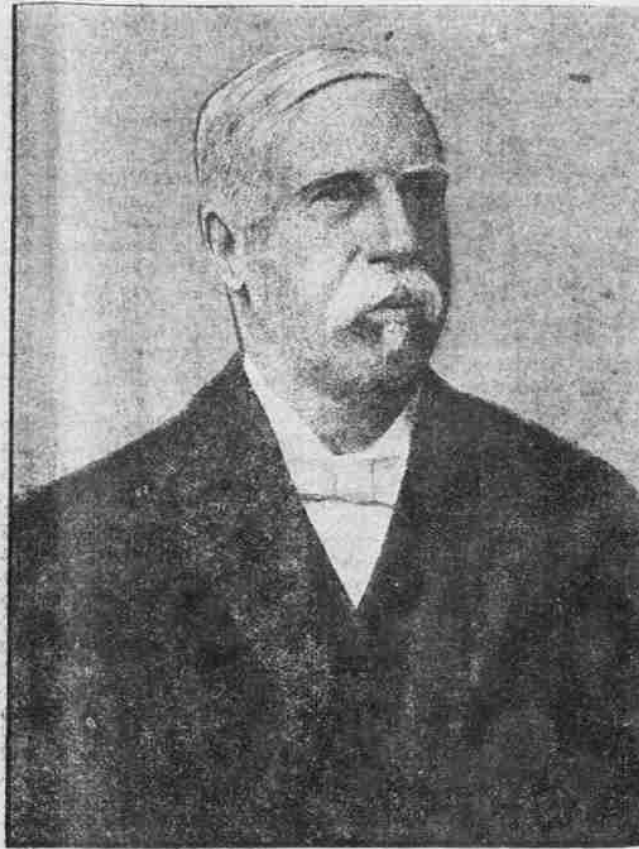
The Holy Father and Reforms.

The Holy Father took some time to mature his plans of reform after his appointment to the papacy; but, having duly decided on them, he is carrying them out with steady purpose. Already he has taken a step by issuing a decree with regard to the work performed at the Vatican offices. A measure which has been welcomed on all sides is the appointment of a commission of cardinals for the codification of canon law. The necessity for it has long been felt, and from the high capacity of the members of the commission it is confidently expected that the result of their labors will be of enduring benefit to the Church. The "Motu Proprio" abolishing the commission for the choice of bishops for Italian sees and transferring the duty of selection to the Holy Office, of which the five cardinals of the defunct commission are now members, will no doubt have the effect of insuring a closer examination of qualifications. The conditions laid down for preserving secrecy are very stringent, and rightly so, inasmuch as His Holiness is determined that the question of fitness should be the only consideration and that every external influence which might prejudice judgment should be shut out.

Brides of Christ.

At the Chapel of the Mother House of the Sisters of St. Joseph, at Nazareth, Kalamazoo county, Michigan, on the feast of St. Joseph, Misses Adria Butine and Hazeel Murphy were admitted into the Novitiate, receiving the Holy Habit. They will hereafter be known as Sister M. Theodosia and Sister M. Adelaide. Sister M. Carmel, Sister M. Mildred and Sister M. Leocadia made their first vows. The chapel was beautifully decorated, and the music was in keeping with the occasion. A large number of relatives and friends of the "Brides of Christ" were in attendance at the ceremony.

The people who help us most are those who make light of our achievements and have faith in our possibilities.



RICHARD C. KERENS.

Cockran Honored.

The vacancy on the ways and means committee in the house of representatives caused by the resignation of Representative McClellan will be filled as soon as W. Bourke Cockran makes his appearance in the house and takes the oath of office. The vacancy has been held open for more than two months because the New York delegation and Representative Williams, the minority leader, who, according to agreement with Speaker Cannon, makes all the Democratic assignments, did not agree upon any one to fill the place.

As soon as it was definitely ascertained that Mr. Cockran would be sent to congress Mr. Williams expressed a desire to have him placed on the committee. The delegation agreed to the proposition and the morning after Mr. Cockran was elected met and unanimously decided to recommend his selection. Representative Sulzer, being senior member of the delegation, was anxious for the assignment; but Mr. Williams, by reason of his personal relations with Representative Seudder, preferred him. The fact, however, that Mr. Seudder is only serving his second term barred him without the unanimous endorsement of his colleagues.—*Catholic Advance*.

Boston's New Church.

Boston has its Venetian palace, unique among America's architectural reproductions of the Old World mansions. It is now to have its Venetian church, to be also the only one of its kind in America. The new edifice is to be built by the congregation of the Church of the Sacred Heart in North square. The building alone is to cost \$80,000 and is to be, when finished, architecturally one of the most unique structures in the country. Plans for its construction have been drawn by Bigazzi of Venice, one of the greatest architects of that city.

The new church is modeled after the Church of the Madonna dell' Orto in Venice and the Church of St. Zenone in Verona. Both the exterior and the interior of the new edifice are to be largely Venetian in style. Its construction is to be of granite. Four Venetian spires in front are to be supported each by a massive stone pillar before the entrance to the church. On either side of the building eight more of these spires will rise, and in the rear the bell tower, surmounted by four small spires, one at each corner, with a fifth larger one rising in the center, will create the typical Venetian effect. Three bells will be hung in the tower. In the interior a wide Gothic arch will extend the whole length of the main body of the church, while two smaller arches will overhang the galleries to be built on either side. A new organ will be placed at the rear, and there will be seats in the church for 2,000 people. The work of building will begin in April.

The construction of this new edifice is the outcome of the tremendous increase in the Italian population of the north end. In the Church of the Sacred Heart there is at present a congregation of 10,000 communicants. Eight Masses are held each Sunday, and Father Bissotti has four assistants.—*Boston Post*.

Gladstone on Catholicity.

Mr. Gladstone paid the following high tribute to the Catholic church:

She has marched for 1,500 years at the head of civilization and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world. Her art is the art of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined, and she is every day enlarging the boundaries of her vast empire. Her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the evangel of immortality and souls are to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is today, after twenty centuries of age, as fresh and vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands and deserves the most serious examination of those outside its pale.

A Miraculous Cure.

A cripple for three years, his left leg absolutely useless, Willie Murphy, the 10-year-old son of Mr. and Mrs. M. A. Murphy of 232 Hull street, Brooklyn, has in a day cast away crutches and iron braces, stands erect and romps and plays like other children. The cure is credited to a miracle performed a week ago at the Church of Our Lady of Lourdes, Aberdeen street, near Broadway, Brooklyn. The anniversary of Our Lady of Lourdes was celebrated last Thursday.

"We had almost given up hope that Willie would ever be well," said Mrs. Murphy, "but I had faith in the Lord and continued to pray day and night that my boy might have the use of his leg restored."

"On Lourdes day I took Willie to the church, where he bathed in the water from Lourdes in the grotto in the rear. 'Mamma, I believe that I am going to be healed,' the boy said to me. He was so impatient to get to the church. This gave me renewed hope and faith, and prayed the harder as Willie bathed."

"There were many other little crippled children there, and I felt so sorry for them. All took a little bottle of water home with them. When Willie and myself got home I rubbed his leg with some of the water and we kneeled down and prayed together. That was on Thursday night."

"On Friday morning I called Willie to me, took off his raised shoe and iron brace, and rubbed some of the Lourdes water over his leg. 'Why, mamma, how good my leg feels!' Willie said to me. 'I believe I can stand on it.'"

"Then, wonder of wonders, Willie threw down his cane, stood erect and walked across the floor. For a moment I could not believe my own eyes. Then I realized that a miracle had been performed. I ran through the house shouting: 'Willie's cured! Willie's cured! Thank God, my boy is no longer a cripple.'"

Mrs. Murphy was so overjoyed that she sent the good news to her husband, a prosperous machinist; to all her relatives and friends in the neighborhood. In a short while the Murphy home was crowded with rejoicing relatives and friends. All wondered at the great miracle. Willie was hugged, kissed, petted and showered with presents.—*Catholic Advance*.

State and Parish Schools.

To the Editor of the Sun--Sir: The appropriation of public funds for school purposes is a matter of serious import in our country today. Recently the state treasury of Connecticut furnished \$479,281.50 for the public schools of the state. The different towns received \$225 for every child between the ages of 4 and 16. There are 27,000 children attending the parochial schools in the state. The towns received \$60,750 for the education of these children, whom they do not educate. The parochial schools save annually for the towns of the state \$663,991.

This does not include the cost of land and buildings, which amounts to \$2,251,000. Is it just that the public schools should receive \$60,750 for children who are educated in the parochial schools at an annual saving to the state of \$663,991? The same or a like condition obtains in nearly every state in the Union. The parochial schools in the state of New York educate 153,000 children. They save annually for the state of New York \$3,762,270, calculating on the basis of cost in Connecticut. But the cost per capita in New York is greater.

Our parochial schools are an efficient factor in public education and ought to receive a portion of the public funds appropriated for school purposes. WALTER J. SHANLEY.

When hearing something not intended for your ears you refuse to listen and then proceed to forget the chance words which have reached you through mistake, you only do as you would be done by—surely the first of all duties to our fellows.—*Ex.*

It is impossible that a prayer, however brief, provided it be fervently uttered, or even the least aspiration breathed out to God, should not be abundantly recompensed.—*Ven. L. de Bois*.

Perseverance plus industry equal success.

ST. LOUIS CATHOLIC GETS THE HONOR

Notre Dame University "Lactare" Medal This
Year Conferred on R. C. Kerens--Is
Well Known in Utah.

Richard C. Kerens of St. Louis, Mo., is well known in this city and state by reason of his connection with the San Pedro, Los Angeles & Salt Lake railroad, of which he is one of the chief promoters and heaviest stockholders. The following report, therefore, of his recent honors, taken from the Notre Dame Scholastic, will be of interest to our readers:

The Lactare medal, the highest expression of esteem within the gift of Notre Dame university, and annually bestowed on some American by Catholic for moral excellence, civic worth and distinguished service to humanity, is this year conferred on the Hon. Richard C. Kerens of St. Louis.

The Catholic public of America is pretty well acquainted with the institution and significance of the Lactare medal. Its inscription two decades ago may be traced to "The Golden Rose," a gift blessed by the Pope on mid-Sunday of Lent, or Lactare Sunday, and usually presented to a member of royalty in recognition of the recipient's extraordinary virtue, piety and philanthropy. According to a ceremonial of the year 1575, the bestowal by the Holy Father was accompanied by the following blessing: "Receive from our hands this rose, by which is designated the joy of the earthly and the heavenly Jerusalem, the church, namely, militant and triumphant, by which is manifested to all the faithful of Christ that most beautiful flower which is both the joy and crown of all saints. Receive this rose, most beloved son, who, according to the world, art noble, valiant and endowed with great prowess, that you may be still more enabled by every virtue from Christ, as a rose planted near the streams of many waters; and may this grace be bestowed upon you in the overflowing clemency of Him who liveth and reigneth, world without end. Amen." Thus it will be seen that the purpose of the emblem was to set the seal of the Pontiff's approval on a man's life; to say to Catholics of all classes: "Here is a man whose example I commend to you." What an ennobling influence this must have on society, and it is just such an influence Notre Dame tries to exert in its bestowal of the Lactare medal.

The medal itself is of solid gold, of exquisite workmanship, and bears on one side the inscription, "Magna est veritas et praevalens"; and on the other side the recipient's name and that of the university. In an accompanying address, artistically framed and printed on silk, the reasons are set forth for the presentation. Such is the Lactare medal, a distinction already conferred on a select group, which includes the following very eminent men and women: Dr. John Gilmory Shea, historian; Patrick J. Keely, architect; Eliza Allen Starr, art critic; General John Newell, civil engineer; Patrick V. Hickey, editor; Anna Hanson Dorsey, novelist; William J. O'Connell, publisher; Daniel Dougherty, orator; Major Henry T. Brownson, soldier and scholar; Patrick Donahue, editor; Augustin Daly, theatrical manager; Anna T. Sadler, author; William Stark Rosecrans, soldier; Dr. Thomas A. Emmet, physician; Hon. Timothy Howard, jurist; Mary Gwendolen Caldwell, philanthropist; John A. Creighton, philanthropist; William Bourke Cockran, lawyer and orator; Dr. Benjamin Murphy, surgeon; and Charles J. Bonaparte, lawyer and publicist.

Richard C. Kerens, the latest chosen for the distinction, was born in Ireland in 1842, and was brought to America by his parents while yet a mere child. Early in the son's life death deprived him of his father, so that the family cares devolved on the struggling youth, whose character soon manifested the self-reliance, enterprise and determination that have strikingly marked his subsequent career. At the age of 19 he joined the Union army, where his ability and attention to duty were quickly recognized. After two years of distinguished service in the Army of the Potomac, he was transferred to the west in 1863 and participated in the campaign in southwest Missouri, taking part in the conquest of northwest Arkansas. While on this expedition with the federal army he met Miss Frances J. Jones, whom he married in 1867, and who has been his loyal helpmate and inspiration ever since.

In 1872 he engaged in the transportation of mails, express and passengers by stage coaches to points in the frontier beyond the advance of railroads. In 1874 he began the operation of the southern overland mail, a service which covered 1,400 miles of frontier country and which involved great risk of life and property. His promptness, fidelity and perseverance earned the commendations of the postmaster generals of three administrations. Later he moved to St. Louis, where he first took an interest in politics, and as a staunch Republican became prominent in the councils of his party. He was never a candidate for office, but in 1892 was a delegate-at-large to the Minneapolis-Republican convention, and was elected to represent Missouri on the Republican national committee. He has not confined himself to any particular line of business since the settling in St. Louis, having large interests in mines in New Mexico, Colorado and Arizona; also devoting his energy to the numerous railroads in which he has ownership. Recognizing his experience in railroad matters, President Harrison appointed Mr. Kerens one of the three United States members of the Inter-Continental Commission, which had for its object the construction of a railroad throughout the South American republics. The same president also appointed him commissioner-at-large to the World's Columbian exposition, Chicago. In 1896 he was again chosen to represent Missouri in the Republican national committee; and when the Missouri legislature assembled the following January he received the vote of the Republican members and senators for United States senator, an honor again accorded him in 1899.

In private life Mr. Kerens is amiable and of a